ARCHIVE COPY
Must Remain in
Transcription Room

M -I269 Madison, Wisconsin Sunday Oct. 8, 1967

Mr. Nyland;

Well, it's a little bit like the New York group traveling thousand miles to Madison. In order to...It would have been much cheaper to...Well, you know I don't think you can hear about the ideas of Gurdjieff too often and whatever we talk about tonight can be used for, for other people here in Madison. It is after all alittle strange that when you just happen to pass through that then you expect people to come and drop everything else, particularly when they don't know what it's all about or rather that their interest may not be sufficiently aroused, so we just consider it and its rather diff--icult to do. Consider it as if we don't know anything about the ideas of Gurdjieff. If you put yourself in that same situation, where you will have to meet certain people, you would like to become interested What is it really that you would bring forward in the first place? Naturally,if you want to talk about it, you would have to consider the person you talk with. And also how will you arouse his particular in--terest. And it has to be a kind of a person, who really would be interested in ideas of this kind. And when the ideas are not primarily meant for life on earth, then I think you eliminate already a great many who are perfectly satisfied with the way they are, or if they are not entirely satisfied that it doesn't matter so much if they have a few questions, because after all they always have the hope that the next day, or next year it will be different, and particularly when they have read a little bit about the possibilities of changing that then one assumes that as one gets a little older that then naturally you acquire also much more wisdom, and also the ability of being able to meet conditions in life, the way they are, and to some extent you're not particularly interested even in thinking too much, because, you can always make ad--justments. So when you want to emphasise something about possibility of a, lets call it a spiritual development, or something that has to do with what you really are, what is you, what you are inside of yourself,

what you are in reality, then you have to have a special kind of interest of people who believe that life as it is now being lived and perhaps will be lived by them in the future, that perhaps they have a little idea that not all the questions will automatically be answered, and for that reason you have to have people who have questions. Questions about life, questions about how to behave — what to do, in order to solve problems. Problems of a certain kind of course, not problems necessarily of ordinary life, because, one is expected to, to solve them the way they happen to come to you. And it is always the question, where is the accent of Work ? Is it here, or is it for the possibility of using some-thing later on, that you could develop at the present time ? Natur-ally it has to be the kind of a philosophy of life. And to some ex-tent it has to be a guidance in life. Otherwise you wouldn't be intere-sted in this, you have to exclude also those who are only intellect-ually interested, because that is to them a satisfaction to have some ideas that are clear and then they don't do anything about it. And many times it is like that with people who come to church or belong to a certain religion that it is more than sufficient for them to listen to some kind of a sermon on a Sunday, or perhaps take part in a few ch-urch activities, but for the rest their religion is really far to seek It is surely not applied in daily life although they say that they will try and if they're honest, they know that they really cannot do it. If one takes any kind of a well known religion like Christianity, and the ten commandments we all know that nobody keeps them, and that it would be very difficult even if you set out with a great deal of sin-cerity to try to live in accordance with it. You know also that after some time you will have to give up, and that we continue to live simply in ordinary relations and hoping then for the best, and that after a little while maybe, it will settle in some way or other, or that you will learn and there is not doubt that you do learn, when you live in life, but that perhaps it is a make shift or something that you simply

happen to adapt. And you adapt yourself to the conditions that you find and without being able to change yourself or to look at theconditions in a different way. And that is really the quintessence of this kind of Work, because although you may know a great many facts, and you may also feel that in a certain direction there is a solution, and may evenbe religious about it, and think that it is not everything what you see, that that is all there is to it, ant that there's a great deal more in ordinary life that we ought to know, but somehow or other we cannot know it, and even if you do talk, with different people, who might be an example, or that you read about them and you feel that it would be very nice if you could only be like so and so, that then you start the next day trying to apply some of these principles there is a great difficulty in really maintaining them, and most of the time. next day after you have been affected you have forgotten already, not only half of it, but practically everything and whatis left is a little bit of feeling and a memory of some thing that was useful. How can you find something that in daily life, you could apply ? And therefore the question of the accent of what one wishes, is not so much that you want to develop, because your developement is in the future, but you would like to have a possibility that while you are developing that it already will give you something at the present time which you can use and in the using of it that thereby you probably will gain some--thing, let's call it more wisdom or more tact, or more ability, or more control over yourself, or more the possibility of directing your thoughts in a certain way. And that with that then the accent is really a two-fold one. In the first place, you want to become what you are now, that you know because otherwise you wouldn't have any questions, and in the second place you want to solve certain questions, so that on the basis of that you would be willing to go on further and to try to solve a little more difficult questions in the future. So the Work that one now considers, as far as Gurdjieff is concerned, is in the

first place a Work at the present time and it has to be done now and not wait. It is not something that you gather at the present and then put it away for a little while not till ten years when everything else has been settled more or less,that you then start to Work, because you know the time is really a very improtant factor. The assumption which you might have when you are young that the whole work is open and that everything will stay the same way and that you will all the time have the same kind of enthusiasm, of course it isn't true , but who can tell you when you are young, because you won't believe it. And as a result of course, when ever anything like this happens and you are exposed to ideas that appeal to you at a certain time, it still is a liftle step further to say now what can I use of this kind of a thing, that now appeals to me ? And how will I use it for the future ? Or what I can do now, that will enable me to, to start something within myself which ultimately will be of more help. In the first place, all these kind of ideas should not be cut and dry and not be intellectual only. It is something that has to stir you and do something for you at the present time and otherwise it has no meaning, because if you just listen to it, and a little bit affected more or less emotionally you will be quite sure that the ordinary events in life as they take place that very soon you will have lost again that interest, and there is really then, unless there is very definite reason why you should wish to continue, after some time you will lose interest also, because other things become much more important. And it is nonsense to say they will not be fanatic about them and this is the most important part of your life even if theroretically you would want to admit, practically you will not use it, in that wense. So really to some extent if you like your up against it if you want to talk to someone about Work. In the first place, of course, he may be quite satisfied with what he is,

and that this is just another little bit of something that he ought to be interested in. Some other kind of a religion, or perhaps a little dogmatic, or perhaps a little insight in something that happens in the rest of the universe, or it might give him a certain idea of how to look at the war in Vietnam, or the general conditions that we know in this country in politics and all the rest of the economic conditions in which we happen to live, and maybe for the time being that is enough for him Leave it alone. Never argue. Don't ask him to become interested in Work. There has to be something very definitely one has been looking for. I don't know how much people actually look. I think their int--erest is aroused quite often because there is a lovely book or some--one who tells about certain things, that you ought to be doing this, or that or become interested , or read it, or meet so and so, or go to a series of lectures and it fits that is if you can do it with all the the different things that you are interested in, in ordinary life, per--haps you will find alittle time. But then it is put on exactly the same basis as any other kind of a philosophy and any other kind of an inter--est and particular when your economic life requires that you have to, let's say first, study and accumulate data, have to get a degree maybe or that you are ready to go into life and to earn a little money, and after some time the obligations you feel that you have to attend to cer--tainly will not help you very much inhaving free time for something that is alittle ephemeral and surely inthe beginning looks quite super--ficial. Where is this depth in it, in a person ? This is really where you have to start. You have to find out what is living, in a person you want to talk to about the ideas. You see all of this has nothing to do with the ideas, what they mean, for you, because you maybe quite a different kind of a person. You may already have been effected or maybe you have very definite/// reason why you want to continue with so-called Work on yourself. But it doesnot apply, to other people, and even if you know them quite well and you would assume that they ought to

be interested, in that, this kind of thing, then you will find out very soon that it is just the opposite, and that many times the ideas you have of someone, that their interest ought to be this it may turn out to be quite different, and then you are a little ashamed even that you have talked about it. But what it comes down to it that you don't know people. You really don't talk about the different things that interest you more or less emotionally and sometimes a little deeper than your ordinary, your ordinary life will allow, and it is extremely difficult to talk about emotional subjects which effect you, and perhaps when they border on religion, when they affect your heart. You see one can talk very, very much about intellectual persuits and the accumulations of data particularly in present education, doesn't matter if you go to college or if you have to learn your ordinary life lessons by applying it in the ordinary conditions as you know them. All these kind of things of course are much easier to discuss. You don't want to discuss your private life. By that I mean, not private between people. It is private life that concerns you in relation to that which you know every once in a while deep down in yourself what you are. And sometimes it takes the form of a real consecience of something that you know that also exists in you, but you don't want to spend too much time even thinking about, when only you're alittle afraid of it and even if you wish to talk about it to yourself, it is not the kind of material that you want to communicate with others and you keep your mouth shut, because you're afraid that someone else will not understand your inner life. How can one get over that particular problem ? You have to learn to understand people first. Where they live, their interests, what ever it is that they are concerned with, how they spend their time, what they are doing with it, whatis their energy, are they to a certain extent already in the ordinary life ? We call that simply an unconscious state, because they have to make a distinction between that what is ordinary life and that what is extraordinary, and the determination

of the quality of the kind of life thatone person leads as compared to that what sometimes in you idea, in your opinion, he should and in which you definitely will believe because you have already had some kind of an experience, and the person you talk to they don't know sometimes what you're talking about. When you try to explain, it is very diffeault to stop at a certain point, because many of these questions that you might touch if they go in the direction of utilization ofordinary words which hee alittle techmical, or the words that aee applied as far as Work is concerned, and then you say yes, that belongs to the ideas of Gurdj-ieff, and therefore you must listen to it. They have no meaning for an average person, They're not living there at all. They are living in a certain world of their own. In the beginning when you want to try to find out where they live in, that you have to know liffle bit more how they are. Not to you, beauaeto you they will have a certain attitude which is colored by you liking them or they liking you. You have to observe them when they are by themselves, ifyou canhave such moments, or how they are with other people, and then you will have a better chance to find out where they really live, why they so what they do what they do,and particularly when they do certain things unnoticed by you or perhaps even thinking that no one is seeing them. It's a very interesting possibility because we don't look at it usually that way. I think it is much more important to find out how a person behaves unconsciously, and if during such a time when he becomes interested in certain things that you are not interested in why would you then bother to find out why he is interested in it if you think that that what he is doing is not worthwhile enough for you ? And you see there is now a distinction, because what is worthwhile for you, when the accent is already partly on your own wish to Work, that it is extremely difficult to judge a person when he is not interested in it at all. And you have to form an opinion about him and then with this opinion and if you know what he then is you might say in his ordinary level of being, that then

you can find the proper words in order to arouse something of him in him of a certain enthusiasm or perhaps only an interest and you have to make it agreable, and you have to make it sufficiently attractive,. And when you become too fanatic, then you have no chance, because no one is willing to listen to someone who is already hipped on certain ideas. You start at the level the person is and where you think he is and then you try to build up, and then you see if there is any possibility that they start asking questions. They will ask questions when you make it int--eresting enough and you talk simply. Not too much, and don't overload him with all kindof terminlolgy that has no meaning at all. But the principle interests that they will have in you ~~if~~ is when you, in your behavior, show that there is something else that motivates ~~it~~ you. And then you are in front of an extremely difficult question for yourself. How does a person, who is conscious behave ? How does a person who knows that he is 99% unconscious, behave in the presence of someone, you might assume that they are hundred percent unconscious. This is one side. The other is, that you are narrow minded, and that certain things have to be expressed in a certain way and other wise you will not understand what the other person really can mean with their words. There is much ~~i~~ More consciousness in the world than you know. There are many people who are quite honest. I'm leaving out not the superfifiality with which you shouldn't have any particular dealings because that you already know from the beginning. That is a waste of time, and those people who live on that kind of a surface and do not care at all even what might happen tomorrow and have no particular worries to think about, or those who are satisfied already in ordinary life by having accomplished certain things and perhaps have gotten a name, leave them for the time being completely out, because they are not the kind ofpeople who ever would be interested in the development of inner life. In the first place, it would be too diffecult for them, and in the second place, they will always translate it ino the terminology with which they are familiar

and having reached a certain level for themselves and quite satisfac-
-torily, they will not be interested in getting anything more, because they have already what they think belongs to them. When you start to talk about the necessity in this life to be different, you will have to show that you are different and therefore it might take a long time before you dare to talk about Work. Because you see, your conscience will have to be shappened enough and it's quite alright to talk among ourselves as a group whenever ther is a possibility that they will unde stand you even in your shortcomings because you do make anattempt, but to talk to others who are strange to you more or less, and they looking at you as a person can theyfind out that you are a little bit more conscious than they are ? Even if you think you are, do you be-
-lieve that you behave like that? You see, this is the difficulty in introducing the ideas that you considers worthwhile, and there is no other way to tell them, And only by your behavior, because otherwise it will remain on exactly the same basis as recommending a good book to them. And that it is left to them, if they find in the reading, or in perhaps what you tell them certain things that correspond to the questions within themselves. And you might say then, that the result in the beginning, will be extremely low percentage. And maybe your patience will gives out, and after some time, because you have given up, you think that there are no people of that kind in existence. There are many. But they do not use all the time the terminology of Gurdjieff. There are many people who are serious and quite honest. They also have experiences, although theydon't know of having been able to see themselves. There are people who have suffered, and in that suffering have found, that really life is not always the way they would li ke it it to be. And they are quite honest and serio s about wishing to find out how can they change it ? How can they change themselves ? Because apparently, it is quite obvious that they cannot change many of the con-
-itions of ordinary life. And for that reasons the first attempt is to

make them see, how can they in ordinary life, live, and not be effected as much by such influences. This is very important, because it reaches them in their life where they live. And when you find out what their questions are about it and how sometimes unreasonable they are, that they start to blame the conditions or blame people who have influenced them, or blame their father and mother, or blame any kind of a relation-ship that they may have which is at fault and that they are not so bad. I would advise you not to talk to them. There is no sense. There has to be something in a person who starts to believe that it is not entirely the fault of the surrounding and if he will believe that there is a possibility, at least a possibility, that something may be wrong with him or that perhaps he lacks a certain insight in himself, and that he is not capable under the conditions which he has lived and the way he has been brought up, that he has not as yet found how to meet such conditions and then you're on the right track, because then to some extent he is willing to listen to you, for the posibility of chang-ing himself. That there is then a chance that he will listen, because you can tell him how he could meet and overcome the diffiulties under which he suffers and the conditions of life, which he has to live in, and to which extent you might say which he doesn't like but at least he is not blaming hundred percent and thinking that he himself is more or less perfect. This is the opening. That is a person has to be open to the possibility he may not know everything. And that what he really should know, it is not so easily acquired because being serious and hav-ing time to investigate the variety of different things in reading, and thinking and talking and listening, and following courses at the un-iversity or college and becoming interested in a variety of different ideas, that then there is the question, how can you now understand where he is living, with his inner life developed to a certain extent, in which inner life there is this possibility that he may not know every-thing that he has been taught or what he has learned? And that he also

some how or other must have an idea that although he may continue to live, that many of the questions that he has now will never be answered. Such people many times of course, turn to religion, hoping that then there is something else that will help them and particularly when they wish to pray, they pray to something that is higher than they are, hoping then to receive from that a certain satisfaction for themselves and it will and it will give them much more peace of mind and peace in their heart. Those are good people. Those are people who are trying. They are people who will admit that mankind on earth is not all that it is cracked up to be, and in particularly that they feel the the reason why mankind happens to be on earth, must be because there is something like a cause an effect, and of which they have become part, and that gradually out of such considerations will come a realization of themselves that unless they solve the problems that are within them within themselves and that they could develope good enough intellect that is actually free from alot of other associations and old ideas that have been laid onto them. or that they have been educated with and athat they simply have accepted without ever having experienced them or that there is something in their heart that believes that maybetheir conscience could actually talk to them if it were sufficiently developed, then there is the possibility of going further and to tell them what is on your own heart and perhaps then, in thatsense you have the chance that they might understand at least a little bit. When you do talk, I say you stop at a certain time, because you must never over-give. You must know that there is always the possibility that they become satified and then, when it is premature they will forget you. When you leave a question unanswered or partially answered and there is something alive in them, they will come back . Now, what do you do then ? Because if you talk, how will you then con-tinue because now you have arroused alittle bit of their interest and with that now you start to talk about Work. Whenever you do, talk about your own experience in Work. Talk about your own motivation. Talk why

you want to spend the time. Talk about why the difficulties that you have found, and sometimes consider that they are insurmountanle, that you have persisted in wanting to continue with them, in order to find something for yourself. If you still have an audience by that time, then perhaps you can start to talk about something that is really of importance to you, and you can make statements about man in general, and particularly based on your own experience, that the person on earth and happens to live here is not as complete as he should be. This is a big question, because you have to explain it. In what sense, is a man at the present time not complete ? You can say as long as he has questions about the possibility of further growth, such the man is not complete, because he knows that he wishes to grow, otherwise he wouldn't wish that, when he t ought he was already fit then of course he would never have any idea of asking could he grow further ? You have to indi-cate in what direction he can grow. You also have to know that when a person starts asking a question of that kind, that your answer has to be such, that he will understand what you're talking about, and that you cannot, and that no other time either, can you go over into ordinary ter-minology which has meaning for you. All the time you have to remember where the person lives in his thoughts and what he has already experien-ced, and vever criticize him for that, because as I say he may sometim-es intuitively be much closer, than you intellectually can perceive. It's only when that big question comes up, what good is it to you when you are interested in prayer, to live in daily life when you forget that you have prayed ? What good is it when you are affected by religions that you read about, by history's of people who have had a remarkable existence, what in your intellect is very clear, like certain philosophies maybe, or in any kind of an artistic endeavor, or even scientific applecations and the real true and honest research ? What is is that is of value to you in that case in your ordinary existence of ordinary relations with ordinary people ? Because a person when he

is born on earth is not born by himself just to live by himself. He has to have relations with others because otherwise he would be born on a island , uninhabited and only by himself. And that is not the condition. People even are gregarious. They love to live together, and they don't want to be too much alone because that lonesomeness, some-times they cannot stand, and the londsomeness is not only the physical one. It is a lonesomeness in ideas, a finding that one is aroused in a certain direction, and its with that you have not as yet a solution to such a problem. You keep it in your mind. You keep on turning it over and over in order to find an answer of what will you know do with all the wisdom and all the feeling you have, and in what direction now sho-uld you go, in ordinary life and how should you spend your time, and the different energies, and you become so afraid that you will spend it an afterwards find out that you went in the wrong direction. These are the people you have to lead. You have togive them an idea as a guide because if youassume that you know a little bit more that they do, and that your life is already tinted more or less, with the ideas of, at least a little bit of consciousness, that then of course they will look up to youandask you such questions. What can you now say to help me to do this and that ? And it is not right to simply say 'oh! go and read ALL AND EVERYTHING, and you will find out', because that is not the idea of teaching. To some extent your behavior will teach. What you are in ordinary life if in such ordinary life, you will be able to manifest at times, something that is like a real motivation, based this time not on your superficial existence, but at that, certain times at certain times, that what you say or thatwhat you show to be, comes from a different level of your being , much more insight and much more a reality and much more to some extent daring and much more of that kind of expression in your voice telling him, that you really mean what you are saying and that you're honest in that attempt of trying to help him, and that the attempt is not for your own sake, but itis for him,

because you concern, your concerned, you wish him to receive something. There is a sharing that is necessary of that what you know has value for you and you have to put it in such a way that he understands it. That it is completely unselfish on your part. But you see how difficult this is, because this requires that you, on your own part, in your own life, represent somthing alittle bit more unusual, and you have to live with this. It is not right to talk to people unless you have already alittle bit of this ability, and whenever you now wish to start even a meeting and gather certain perople around you, the simpler you can keep it, the better it will ne in the begginning, and the more you dare to say I do not know, the better it will be . Don't pretend ever. Don't just talk, because you wish to talk. Don't just quote intellectual sayings which at the time may have appeal to you, but have no reason to assume that they will appeal to someone else. Now let's assume that you have people who really continue to ask you questions and you've said A, and B, and C, and D to them, and you have to continue because this is your respon--sibility then. When you undertake to talk about Work, talk, you have the responsibility whatsoever, because the response, that is towards other people. You have the responsibility solely to yourself, because it is your conscience that will actually give you the answer, to what that your manifestation wasn't real enough, or sincere, or objec--tive at times, when that is required. So when you talk it has to be on that kind of experience, and the responsibility you take is that you might start something that perhaps you cannot fulfill. Mind you I'm only talking now, about certain people who are new. I'm not talking about the necessities in a meeting when you already have some people who are more or less interested, that you then talk about your own experiences, because that's an entirely different kind of atmosphere. In such an atmosphere you can be sure, that the others will at least listen to you and you hope, that they will not be too critical, and that for the time being when you are together in a group, that then they will

eliminate as much as possible their jealous even if they don't have that at least that they become alittle bit more real regarding you. And that also believe that maybe there is more alive in you than they originally thought. One starts then, with those kind of an assumptions until you have proven that you have been saying too much or that, that what you said was not real, but, when you, yourself are convinced it was sincere, and it was based onyour own experience, then your respon--sibility ends. No more is required. What is needed then, is for the other person to react, and this applies in a group as well as to those that are new. But, we talk now about new people, and you have then to say certain things what is the quintessence of Work on yourself. They've heard a little bit perhaps, about Gurdjieff; a little smathering of knowledge, and usually not enough tomake it even stick. But, now they come or ask you about it, or a situation has arisen in which it happens that you have to say a certain thing tohim in order to satisfy their curiosity, or perhaps, to give them something to eat, so that their appetite canbe stilled. How will you do that ? Do you start immediately by saying you have to observe yourself ? You see, it has absolutely no meaning when you say that. You can ask do you know yourself ? And they will day oh yew of course I do. And tosome extent they know something about themself. Again, you have to admit, because there is a way in ordinary life toknow oneself. It is based on memory, of course. It is that which you remember you have been, and to some extent you are a little bit critical,because you know that every once in a while you are not entirely right, not for certain situations, or that perhaps you've said certain things you should not have said, and you would have bitten you tongue if you could at the time have, but it's out and it's done. Relationships, attempts you have made in making a relationship in which afterwards you found out that you were too stupid, or too innocent, or perhaps a little too selfish. You have knowledge of yourself, and you know a great deal, because if you wrote you own

biography, I think you could write a pretty good book. I t may be boring for someone else, but for yourself, at least you can have facts, and facts, and facts. How are such facts ? And this is a question you ask a person who is new. Are you honest ? When you are by yourself, and you think of the da , you think of past years you let your own history your experiences pass by in review, or you catch yourself talkin about what you have experienced when you were younger, how truthful are you in describing it ? What is it in your own, as you know ? Do you embellish it ~~/////~~ alittle bit ? Do you make it out alittle bit more heroic? Are you looking for a joke perhaps, so that someone will laugh or so you want to tell him, certain things in a certain way, to indic-ate that after, all you were not so bad, or that he ought to like you, becausw you have done this and that in your like? How much is your memory pure ? And I don't mean by that, that you have forgotten things. But the things that you do have forgotten they, perhaps, come back, and you put alittle bit more with it tham really happened at that time. Describe an ac ident. A condition in which you were. ~~Do~~ Are you quite honest and truthful about it? Do you always want to put yourself in a good light ? Are you ever ashamed of saying what you really are ? Or do you want to excuse it ? Do you want to rationalize ? These are the questions that you ask yourself, because they also ~~/////~~ apply when you describe Work, and you know the rule now is whenver you describe Work it has to be absolutely honest. It has to be based on an experience which is so. This bringsup the question of absoluteness, because, absoluteness is something that exists without further questioning. It is something that always exists, and always will exist in the exactly the same way. It means that a absolute fact of my youth is still ab absolute fact when I am ~~/~~old. An absolute fact that I now know will always be there, will always be recognizes by someone else as absolute.will be known to my mind as absolute, and my heart also will agree that it is absolute. It is final. This is really objectivity. Objectivity means that some-

-thing that exists, is excepted by everybody for whatever it is. No questions further. Nothing asked. No more to say. It is a level, on which one has no further interpretation. A level in which it is not necessary to have by association a further description. A fact as a fact, is a cold fact without any emotion next to it, which might feel about it one way or the other. A fact that is absolute, has a scien-tific value, and that is why I say, many people have many more things that you believe, although they may not use the terminology of Gurdjieff, who in their Work and in their ordinary like, have found certain things that will have absolute value to them. Either that what they have done in their own Work and their intensity of wanting to create certain things which took their whole life, and you haveno right to question anything of what they have done, even if you would say all of that is subjective. You may be quite right that is subjective, but for the, , it becomes objective, because it was the only thing they could do, and they did it the best they could, and it was thenat that point, no further question about it, in themselves. The difficulty is always the questioning bet-ween your mind and your heart, and that, that what your mind will admit to be so, somethimes your heart does not feel exactly the same way, and sometimes the knowledge that reaches you, with you heart perhaps as a prime mover, regarding intuition, placing then such facts in your mind together, they so not always give and they don't belong together as long as there is a conflict. Absoluteness will take this away. Real scientific facts will take it away. But scientific facts, when they are like that, in absolute sense, are cold. And it is not wishing for anyone to have cold facts only, because he is not made up solely of an intellect. Something else has to be there which is also, belong-ing to that what is a cold fact, but which has to make it warm enough so that it is then in feeling, feels what he thinks, and he thinks what he feels. This is the problem in Work, because how will one start? You can say you can start by looking at someone else and trying to become

objective to them. To some extent you can find people with whom you're not identified. Only to some extent. It doesn't go very far, because as soon as you see them, you have already an opinion. Not necessary a liking or a disliking but surely a description, and whatever then is registered in your mind, and you go overit afterwards in memory, you place it, and you start comparing it with what you have seen. You've given it a name already or you have recognized it as something thatwas already familiar with you and it belongs to the same part, and although it would be possible to be objective to anyone who you don't know and just look at, we are so conditioned that whenever you look at any kind of a human being, you already think that you know a little bit about them, and your judgment is immediately there, when he happens to wear his tie a little bit wrong or when there are spots on his jacket, and he has shoes with holes in them, or he is overdressed, or he has a physiog-nomy that you dislike, or there is something in his posture that you think is either conceit or that for you it is not that what you want to live with. All these things if you want to become objective regarding the outside world, and if you're honest you know, it is extremely difficult. The scientific man can become objective about facts. That is the way he is taught, and he is not a good scientist if he isn't that way, because if he has particular results which he has obtained, the objectivity requires that someone else doing the same thing will have to receive, and reach the same kind of results. In art it's ab-solutely opposite. In art,I expect that I have reached objectivity, when I have reached the highest form of subjectivity. So that that what I have produced is not anymore understood by anyone else, and because of it's uniqueness, I consider it objective. And at the same time, it's the highest form of identification. So that as soon as anyone starts to critisize your chef d'oevre, your master of work, you will then foam at the mouth, and tell him that he doesn't know what he is talking about particularly when he is a critic, and even if he is a critic and you're

clever you will keep your mouth shut, because you're dependent on him. It is very difficult to be objective in art. It is very difficult to be objective in philosophy, because you compare immediately any kind of philosophy with that what you have as your own philosophy of life, and even if it is not very much developed, you are conceited enough to think, that Fichte or Shopenhaure really don't know what they were talking about, because you know so much better, this, or that, or the other, and the study of psychology helps you alittlein that sense, that you already know when someone has told you certain things about a complex, that, then, you have all the facts that you have toknow for yourself , and with that you can go ahead and live in life and as I say, make your own life's philosophy. You become quite identified even if you are honest and serious with yourself. The other form, rel--gion, you can lose yourself. Sometimes in religion it's possible since you place the accent of life in general not on yourself, and when you consider yourself only the manifestation of a form of life and you will attribute the possiblity of a higher form existing as God for you, that that, if you could, you would place yourself under that influence. That in prayer, you honestly wish, not for yourself, but you want guidance, from something, so when you don't know it, you're willing to admit it. At the same time the identification is still there, bec--ause you wish to apply it by heresay. You see, you start to believe that something exists, outside of you, and at the same time, it is not outside of you, because you, you pray to it. So there is a relationship, and many times in that kind of a relationship you hope then that God will smile on you and tell you the truth. And you are very quiet, and what, with whatin you, will you receive that kind of a statement if it does come? How sensitive are you, to the voice of your conscience? That's a very difficult question, because you're all ready, because you you love yourself. You perfectly willing to assume that God is not only talking to you, but that he actually is guiding you, in all your activities, and these kind of hallucinations, are much a much worse for Work on yourself, because the identification is so tremendous, that

you are a chosen person, that God of course, is always with you, because you pray, or that you are so-called very nice and kind to other people and you start to measure with something that is a measuring stick which belongs to ordinary life and it has nothing todo with spiritual possi--bility, and of course the fact is youdon't know anything about spirit--ual life at all. All we do, is we know a little bit about our ordinary feeling, and the way we are, we think we are that way, and when it goes a little deeper, then sometimes when it is a shock, we're a little a--fraid even to think about it afterwards, because we don't bring back such things so easily, and we don't want to rehearse them. Take for, in--stance death. Someone dies, someone quite near to you. Someone you really cared for, and it upsets you, and of course it is right, it should upset you, because something is taken away from you, and there is an upsetness that is left. Do you want to think about it ? Do you try to forget it ? Do you try to fill your life with other things? And if it isn't death, it is what someone has done to you. He becomes your enemy. You exclude him from your life. You don't wish to see him any--more. What is this realization of oneself ? This question of consid--eration of that what is in my life, that I disagree with, and that I actually cou ld critisize ? Do I want to bring it back and talk about about it? Do I want to consider it and remember it? Or do I just like to forget it and hope that everybody else ever will forget it, or never will know anything about it? Or do I think that perhaps it is written up in the holy book and it was to my debit and at the proper time I will have to give an accounting to the Archangel Gabriel when I want to enter the gates of heaven. All these kind of things for yourself they belong also to a new person, in talking about that what you might say has been laid Him in his education and the way he has been brough up, and to start with you can establish that kind of a relationship, to question what he really knows of himself and to what extent he is ab--solutely sure that that is the truth. Why the truth? Why should we be truthful? In ordinary life, we can get away with certain lies, and

they don't matter so much that the other person knows it's a lie. You might say it becomes the truth, because it is understood as a lie. That is the truth about the lie and therefore I have the truth about reality because it is that what the lie is not. It's a rather complecated way of living, and if is an adjustment that belongs to a state of unconscious-sness. It belongs there, because in ordinary life, we cannot stand the the truth. Not in every way. Not in the reality of all truth, nothing nut the truth. Even if we take an oath, we hope that, that, that what we are saying, in the presence of a judge, will not be held against one. Now, I'm not talking about people who of course will lie even is such conditions. I really mean a person who is honest, when he prays to God or when he is caught in ordinary life that he then has to confess. Even there, the difficulty is always, that you think that you could put alittle bit more to it so it is not asbad as it is. The truth is very difficult to experience. You remember, in the old age it was said that no one who could face the truth could face God and if he faced God he woud die. The truth is, thatyou have never wanted to live with it, and that constantly whatever happened to be so-called truthful was too much of a shock From very early life we have learned to cover ourself protect ourself against it, and as that what is not truthful and comes as a shock we will turn away from, because you won't believe it at all and your rationalization processes will immediately start to function, so that you then will be able t live with it, for the rest of your life. The simplicity of course, is that kind of an answer is, it I wish the truth, I have to be such a person who is willing to receive it. So So the question for Work , the discovery of truth, on the road to objectivity, must imply t at, that what I will realize to be, that I will in my observation of myself wish to accept , has to be expected exactly the way it is. Exactly as the truth is for me, without any further either description, or without introducing any kind of an element that smoothes it over, or puts it in alittle better light. Sometimes with feeling, that I will say in a liking or disliking as describing

that what I have experienced, that then after some time, I believe it, because I felt that it was not as bad as it actually was. At first glance I say it was bad but may be sometimes my first impressions may not be right, and my mind helps me bery much at such a time totry to explain it a little bit better so that I then again can live with. Is it neccessary to know the truth on earth? Can one live with oneself? If one adapts oneself quite easily, maybe sometimes not so easily but a little bit more practice and one can tell a very nice lie and surely one can get away with all kinds of fibs particularly when you know that the other person can understand it in the right way? Whatever you call right. Is it necessary for man to have an absoluteness? Why shouldn't he be satisfied by living on earth in whatever particular state may be called unconscious as it is, it may be quite satisfactory? You see the accent is now entirely different, because it is not as we are talking about ordinary life . We're talking about the aim of a man. We're talking about a man as he finds himself on earth, and the answer to that is, when he finds himself why should he be on earth? And if he is now on earth does he die, when his physical body dies? And if he is born on earth, ~~and the answer to that~~ where does he come from? when only the statement from father and mother is of course quite idiotic, because what is that made him a man? Just father and mother having sex? You see it is not an answer, because you trace it back agian and again into ancestry and so forth, what started it? The reason for life on earth, the reason for man now living, the difficulty in becoming objective to anyone else living, immediately I'm affected by the fact that they are alive like I am,and for that reason I will assume that they also experience what I experience and because of that I will remain identified with the totality of mankind or at least with the people tha are near to me. And again that question whay should I wish to become objective to myself? Why do I want the truth? I f it is question of a relationship, is it really necessary to be all the time truthful? Do I understand anything about what I consider God as truth for me and that my wish to see him can only be based when I am truthful or expressedly religioulsy that I'm no longer a sinner and that for that reason I have to have some means by

which this sinfulness will be forgiven? And I ask perhaps, in the name of Christ, divine protestant, or perahaps I confess when I'm a Catholic, or that I will go through certain formalities of dogma when I'm Hebrew. Whatever it is that causes me to be like that and to wish even it I'm Mohammedan going to Mecca in order to attone for myself my sins the way I am, in order to come back to the village and be respected as a Haji so that I then know almost I would say the law of life and I can teach to others who have not been as fortunate as I have. Why do I want to these kinds of things? Inherently in each man, exactly when he is alive, and as long as he remains alive and not changes his aliveness into an ordinary existence, there is always this kind of a recognition. I am that way in myself as life. This is the most important part. And the logical assumption is that life for me is eter--nal. This is a statement fo course about which no one should argue. It is a statement that is absolute. And as such has to be accepted as an absolute truth and arguments about it by different people are utt--erly useless. And they should never take place because you cannot convince someone of your own belief. Whenever one says that is for me my life, it is for him an axiom, and it is no longer a working hypo--thesis. You can argue about hypothesis, because it is different some--times for different people, and sometimes you may not know all the facts. When is is axiomatic, I know all the facts and in this particular instance there is only one fact, and that I know so absolutely sure that there is no further question, that that aliveness of me is for me eternal. The result of that kind of a statement , simply places man on earth in an entirely different light because it means, that what he is now experiencing, is his aliveness in a form which he calls his body, with other organs that are assigned to and with which he happens to walk on earth. But that in reality, that what he knows, that always will exist because of his logical reasoning and because of the satisfaction which is needed in his heart, that is is nonsense to assume that it will ever die, because life in that sense is the opposite of death , and never be either equal , or be united, with it. Therefore death cannot have any effect on life, because by definition life becomes eternal.

The striving for anyone who wishes to become aware of himself and in that sense Awake, simply means that his idea of his life, has a different kind of a definition and it changes from a temporary basis as represented by his life on earth, into the experience of eternity as represented by the totality of all life of which he happens to be the manifestation on earth. As such then it is in line with whatever his philosophy or his religion will give him when he starts to think about the possibility of a higher being. You can call it God or His Endlessness or Father, All Forgiving Creator, which ever way and which ever particular flowery usage of language you want to have. It doesn't matter at all. The concept is in each person, with which he then, that what is his aliveness compares, in the sense of thereal principle that is envolved for himself with which then in this pompels him. He hopes that it is the same as that what exists outside of him. In the first place among all people, in the second place of that what takes place on earth in general, as manifestations of life, the lower forms, we call them animals, and plants, these is also the assumption that life has to be , because of its eternal quality, everywhere and always and not limited to that what we now happen to see and perceive to some extent on earth. It leads immediately to the identification of that what is one's real conscience with that what is God for one, within oneself, and immediately then, it gives to any man of that kind of expression for himself, something to hold onto. That if he could becomes aware of eternity in himself as being, that at then his manifestations should become conform incomformity to that what he is in reality, and that whenever he prays to God, he prays to his real self, as if that God then is in him and that he becomes responsible for the manifestations of that form of eternity which now he represents as a human being. You see the whole thing is now changed, because it is not ordinary man anymore. I t is now man representing something else, which is his own inner life, and his wish then to understand what is the meaning of his inner life, by giving it this kind of a terminology or that kind of a place, will

then enable him to see what is his manifestations as a human being in a different light, and a consideration then of this life as a temporary one belonging to a totality of himself existing if he only could experience, that existing as eternity now. This is then the question of absoluteness, that this as an absolute fact could become known to a person in a state in which he is able to receive it to digest it and keep it for him permanently. This is the meaning of the striving for consciousness. There is no other reason to become conscious then only to find one's place. All the nonsense that is written about expansion of consciousness, all the different kind of drugs and the different things that one does to it, many times ordinary psychology and a little bit of an insight of psychiatry and sometimes the application of shock treatments and so forth, are a very, very little help. They shake a person up and temporarily create a condition in which of course, there is a possibility of seeing a little bit more, because one is little freer, but there is nothing at such a time that will help him to utilize what he experiences. This is a terrible thing for a man because he sees more and he is unable to do anything more than he could do in ordinary life, and many times it is much worse because he's not even with his feet on the ground. It is just as stupid as to try to pray and then to hope that immediately , that what you have prayed for will become actual in in the elimination of that what you really don't wish. I say it is stupidity because it is such a complete misunderstanding of what is God and how God could help and again applying it in ones ordinary life what is it that in me, why in my life can help me? Not temporarily, but which could become permanent? Even if at the present time it is not as yet permanent, that at least I will give it possibility of becoming permanent by the introduction of something that is not destroyed in ordinary life, because you see this is the question of permanency for me. Everything that I know in the ephermal world, in which I now live is of course temporary because it is killed with me when I die. It stops with me. It stops with my body. My brain stops

with me. Nothing happens after this so-called life leaves my physical body. My feeling, all my art, beautiful expressions stop. All the thoughts stop. Even time stops. My time stops, I cannot help it because it is death. Gurdjieff calls it unique subjectivity. It is something that belongs on earth, lkke my body belongs on earth, like the different organs belong on earth, like my mind and my feelingsthe way they are belong to earth. And therefore what is it eve n if I shake it up alittle bit, what is the good to me unless there is something that is going to utilize the material that is now on earth for the purpose of building something that can become more permanent than I know on earth? This is the meaning of Work: to build something by means of a certain way of how to look at oneself to introduce into this observation the q uestion of absolute facts for myself. Now, the question again, whenever I have facts about myself in ordinary life I remain identified with them, and that therefore in order to eliminate the subjectivity, I must introduce impartiality. There is n o further question about it, as far as the logical reasoning is concerned, because it never can be true objectivity, when an observation is still mixed with a little bit, even if it is very small, of subjectivity, because the definition of o bjectivity is hundred per cent nonsubjective. This is definition and I want to use the definition in order to make our of my working hypothesis an axiom, for that I need definitions, otherwise I cannot go by it when the definitoion falls, I fall to the ground with all my theories. There' s one more thing to be added, because I cannot be impartial, in my ordinary life.. This I know when I'm honest, simply because my mind will hot allow it. My mind is not used to it. My mind is constantly, even in building what I call for myself self knowledge, it is constantly dependent on memory of facts that have passed, and that have imprinted some kind of a memory in some place in my brain, and I recall it, and bring it back and I try to bring it back at the time when I think about it and of course it never can be the reality

of the experience any longer. That is why people live in their past, and rake it up, and sometimes we become extremely sentimental because they feel so sorry for themselves that is is gone, and they would like it back, and it never comes back. Then they wish for it to happen. The they look in the future. Then they anticipate. Then they hope and immediately when it happens to be it goes, because it is again past. There is no moment in a man' s life which is registered. You can say this is a terrible fact for a man who wishes to grow. It is absolutely useless for anyone who does not wish to grow. Time, as it is exper--ienced by a man belongs to his unconscious state. A moment as it is not experienced by man belongs to his objectivity, and so here are the three things that have to be done, and they have to be joined, they have to be there, all three. They belong to Work, and the simplicity is almost staggering. To become aware of oneself, as one is by means of a certain form of observation, which is a mental process. The recording of such facts in a impartial manner, free from everything that now is attached to all kind of facts which I already have, and the third is, the registration of such a fact at the instant when it happens, by means of my mind functioning in that way of recording. It means of course that my mind has to learn this, and my mind as it is, can never learn it. If that is a realization for oneself, there's only one way out, that is to create it. In that way I bring about a relationship bet--ween my heart and my mind, and this becomes very important for me, because that ultimately is exactly what I wish. That there is no difference between what my mind wishes and what my heart thinks. It is absolutely necessary to bring about that relationship as a first step towards oneself wanting to receive wisdom in an absolute sense. That I now wish to create in my mind something that is impartial to me. This is the creation of the most important thing for me in my life, and it begins with that, what is most suseptible, to the possibility, as a potentiality, in a virgin field which is as yet not spoiled by

association. This constancy now between the wish to work and the application of Work is som ething that has to be maintained all throughout the attempts of Work on oneself. As soon as I lose that, I lose the possibility of the unity, that is the non-difference, the non-questioning, the no longer arguing part of either the brain or the heart, and it will constantly be for me an example to follow, of what should actually take place ultimately, if a man can become conscious and then, under the influence of that what has been formed, as a result of the creation of himself, he will be guided in the changing of that what is now as a personality, and then start to live in accordance with the higher laws of God. The realization of this kind of a wish, the making of an actuality of that what is now created for me, to help me, to be able to see myself, I call a little 'I'. It is a beginning of something, surely intellectually tinted because it is a registration of that what I am, as a fact and wished for by that what comes from my heart and immediately my conscience and my consciousness to a very small extent, and it is very small, already cooperate, they belong together, and whenever, for some reason or other, the little 'I' disappears, immediately my wish, wanting to make an effort, again must be there furnishing at such a time the energy with which I now wish to convert the energy into the actuality of the experience of being awake. This is the application. This is the constant wish. I wish to wake up, until the energy which is available for that purpose has been exhausted and then I have to wait. I also know that when the little 'I' starts to grow, it will want to grow out to become a guide for me. That's why I say that if one is interested in the development of consciousness, and even if it goes together with the development of conscience, that then something has to be there, that will use the new states of experience, and that under the influence of this something, being of a different kind of value, because it was created

with that kind of a value in one's wish, and in one's mind, that then the ability to help is like an ability coming from a God, because that what has been created is for me the highest I can perceive of, and I hope that in the further application and the growth of that little something starting, it's because of its own experience in the realm of objectivity will grow out into an entity not belonging to earth. What makes me have this wish? That what is God within me --Gurdjieff calls that magnetic center. It is the quality of one's life, to the extent that I realize that life has that quality and should be a quality of the highest possible for my conception mentally, and highest possible intuitive knowledge reaching through my heart, that then at that time, that what is now magnetic center, has received from me a will to wish to be free. This is again, there are the twofold sides to this possibility of making an effort, the creation of the little 'I' which ultimately will open the door to the prison in which my magnetic center now is encased. You see now what the concept is, that the person has to have when he wishes to Work on himself. It has to be so much deeper than his superficial life will allow. It has to be linked up with his inner life, in its best phases and not only his inner life, it has to be the reality of that what he knows to be, at certain times, when at such a time there is no question about his being alive. For that reason one has to go slow, and also for that reason you have to be patient. When it once is understood what is meant, and the real depths of this kind of a philosophy, that that kind of a philosophy is no longer talk, talk, talk, but it has become a mode of life based on a relationship which will enable any man who wishes to Work, to free that what is to be freed not himself. He doesn't know that. To be able to be free his real Self, with a capital "S". That what he, at the time when he wishes to Work, he considers self-remembering, because that remembering in the past as his self, now he wishes to bring

to the present as an existence of an experience for him, his little self. This is why the self knowledge that he acquires gra dually, by means of the addition of absolute fact, will ultimately give him real self knowledge for the Self that actually he is in his magnetic center. His Self knowledge will become God knowledge, the same way as self-consciousness will become cosmic consciousness. The pla cing of these different concepts in a relation to each other and in perspective, is like looking through a telescope to the universe, and discovering what is there from the standpoint of earth, and what one sees, and it is now the reverse telescope and it is not starting on M ars. It is a telescope which one has within oneself whenever on a wintry night you go out of doors and you look at the clear sky, and you see the stars, and it overwhelms you, and sometimes when you're sensitive enough, you have tears in your eyes, because what is all this to you, to totality of the firmament within yourself, that what you are totally, am a conglommeration of cells functioning now, in such equilibrium that it is completely, is impossible for you even to conceive of it? The knowledge that is within your body, the maintenance that takes place day after day, regardless of whatever the conditions are when they are not utterly absurd, that your body behaves in such a way, with the constant temperature always being within a very, very few parts of a degree from a norm of 37 degrees centigrade, the constancy of your blood circulation, the way it is when it is not hampered by all kind of food that might affect it, or by air that you, that you inhale that might be contaminated. An equilibrium that happens to exist within the fluid system of yourself, that what is necessary to become the solvent for different salts in your body which particular degree of acidity and alkalinity does not vary and only in the such a small degree , that the least amount of disturbance going over into one or the other will cause you to get a cold. All of these things one is in awe in respect

to that wh en one acquires knowledge is a relation as a perspective to that what is behind such knowledge, and that a person is very poor, when he only sees knowledge as a little superficial something, that can be applied in ordinary industrial life in order to make some money. The reality of one's life within is comparable to that what one sees when you look out. Out of the window, across the field, as far as your own eyes can scan, and then the wish that there is something, like an 'I' which could go further and look not only into the future, but look into that what is permanent for oneself, by some form of extrasensory perception. Not only seeing what takes place on the earth, but can actually have contact with that what is around it, through the atmosphere to a certain sphere of spiritual living, perhaps the planetary level, perhaps even the sun. This is the aim of man in his life, to become like a solar system, in which when he knows himself to be whatever he is in his body, with the organs functioning, that the real creation for himself as yet does not exist and that he uses constantly a procreation, a procreative process, in order to satisfy the demands of his heart and when he can conceive for him the possibility of the formation of a soul to satisfy his consciousness, then he is a man, and then he actually will live in accordance with different kind of rules and constantly will consider that whatever has to be done on earth. Of course he does it, because he happens to live here. Why should he forget about that fact? ,But the aim is an entirely different one, and the aim now com bines hi s religion with a philosophy of an understanding, with a science of knowing how to do and the creative process that is the development of the possibility of his soul. So that ultimately in these four he will reach the point in which nothing exists any longer in which there is no further difference between space and

time in any form of dimension and in which eternity means for him an experience of the totality of all things everywhere and always existing wherever God is and whatever description one wishes to give to it. There is nothing higher because that what is, is One. And when it is One there is no gradation. By this time I'm quite certain that whoever is new, you have lost it, because we talked, and have talked now for the last half hour about the real meaning of Work, the real reason for wanting to Work, the real reason for man to wish to grow, and to develop himself, and at the present time there is very little in the different philosophies and religions which exist which will give you an actuality of an application. You have to do this, you have to do that. This I would say is really the contribution of Gurdjieff to the fund of esoteric knowledge. An interpretation of the ideas as they are, so that they become practical in the application for ordinary human beings, and that with the brain we have and the feeling we have, there is a chance of at least opening a little bit of the veil and peeping in, and seeing the possibility of what might be ahead, if one only continues to Work in a certain way, in accordance with the exact knowledge that, thank God, Gurdjieff has given and put down in such a form that we can read it, take it, digest it, and Work with it. You can go to many different religions and you go if you wish, you find out, it doesn't matter what you want to follow. You really, if your conscience dictates to you that it is better to become a Sufi, become one, or if it is Krishnamurti, go ahead, or even if you want to be as stupid as to take LSD, go ahead, it's your life. No one has to question, only if you do, I think you are foolish, very foolish. You see, here is something, it is simple. Here is something that is more encompassing than anything you will find in Zen, with your ordinary occidental mind. There is something there, of course, in every kind of a religion. If you were a Hindu, you could understand a little bit of Buddhism,

but you're not. You're not a Mohammedan either. You don't know enough about Mohammed. You don't know anything about Sufism. You don't even know anything about what is meant when Krishnamurti talks about the conditions and sometimes, when he talks about the moment. You have no idea about what instantaneous really could mean for you. The meaning is only that it can give you the only kind of knowledge that is worthwhile. But it is notalways [illegible] spelled out like that and then you follow all kind of other nice little things which don't disturb you too much. You have to be disturbed, because you have to be cleansed. There's an awful lot of rotten matter in a person as he lives on earth. Because there are many rotten conditions on earth and man is contaminated. This is a statement of course no one likes to hear, and at the same time it has to be said, because that is the absolute truth. As long as you don't want to believe it, you have no particular order to believe it. It's not that kind of a command. You can do with it what you like. If you can believe that it might be so, and you doubt a little bit your own life, when you have lived sufficiently long to have enough experience, then perhaps you may want to give it a chance to try it. How can I wake up? If you do, and if you make that kind of a statement and if ithappens to be that kind when a new person says what will I now do? Then the first thing is to be honest and give it a chance for at least six months, and during that ti e don't be too much bothered by all the different things that so far have interested you. Try to concentrate as much as possible on giving this as good a chance as you possibly can, and don't ride two or three or ten horses at the same time. What I mean by that is so simple. If you're interested in psychiatry and psychology and so forth, give it up for six months. If you're interested in running to the doctor all the time for the least little bit of ailment, give it up if you want to Work.

Oh my, yours continues, isn't that wonderful and here I have talked already so long. If you want to do something that is worthwhile, do not continue with the things that also are worthwhile but, in the light of that what you wish to do, they become a little less worthwhile, then forget it, whenever it has to do with the possible development or an enjoyment of yourself either emotionally or intellectually. This has nothing to do with your ordinary life on earth. That continues at any one time all the time. It only has to do with that what affects your inner life, or what might affect your consciousness, and if for instance you're a little bit, are tempted to take a little marijuana or some other, heroin, or whatever it is that is a little stronger, including LSD, don't take that kind of a trip. Just don't, otherwise Work will not give you what it ought to give you, and you are not entitled to it, and even it you cannot immediately get rid of all these ideas, religions of your own when you were brought up, when you were young and impressionable, all the time during this six months period, you try to be honest and to give that what is now Work on yourself, priority. This has to be understood, because if you don't, it is no use talking about Work. As a result, this kind of Work does not really apply, surely not to everybody, but only applies in a very limited sense and if it will have any particular effect on you, you have to be quite serious about wanting to try it. If you do, without any question, it will give you insight about yourself, and it will also be able to help you, and ultimately, again, without any question, it will give you such wisdom, it will give you such insight, it will give you such a development, it will give such ability, it will give you to a certain extent, control, but most of it, it will give you the truth, about what you are, and from that you will be able to discover what is the truth as far as other people are concerned, because all of us in an unconscious state are mechanical without any

exception and this unconscious, this particular thing that is attacked, can only be attacked by the introduction of something which is absolute and opposite to that what is unconscious. Absolute in the sense of being objective, that what has to be attacked is subjectivity, and therefore that what has to be introduced, has to be free from all subjectivity in the application of that what has to grow in an objective sense. Much of this stuff of course you know we talk about it many times, and it is not that I think that is something new, or that you hear it for the first time. I said it in the beginning, the necessity is to be reminded of the same thing, all the time. How much you now will get, and this is now to the New York people, out of this trip, out of the attempt you make. The unusualness and the difficult things you may have to put up with, you'll have to sleep tonight, it's cold. There is a certain hardship, why do you do it? Why do you want to go further? W hy is it still a lack? What will it be again after three or four days? Maybe you will be dragging your feet a little bit, and at the same time, just continue, because it will make you a man. Ultimately, by making these attempts for yourself, for your sake to overcome this time a little bit of an obstacle in the physical sense, later on the obstacles which are in your psychology. They will have to be attacked in exactly the same way by something that is a little stronger than your ordinary wish, which you nowhave to go on a trip. Ithas to be met by a will which is based on the formation of your consciousness and your conscience, when you can see it that way, at the beginning, perhaps as an example or perhaps a stepping stone that will lead to the possibility of further development for your own sould for your soul's sake, and then this particular trip can have that kind of a connotation and each time that there is a little bit of difficulty,

maybe, you can be reminded of the self that did it. And so Nancy, you now continue. Whatever you can make here, of people interested, it is a drop in the bucket, but, thank goodness there are now different drops in different buckets. Work of this kind will grow. There is no doubt. The maintenance of it that is very difficult. It will start and will continue for a little bit. Responsibilities for that are always on people who profess to be interested. It is something that could be extremely helpful even if there are small groups, but if they are divided over different parts of the country, which of course, we are doing and which we are again, and again, grow, more and more, with a central point, I hope somewhere that will have that kind of a name, and it will remain in existence because it is alive. If it is kept alive, almost I would say that it's the prayer that we shouldhave, and that it is kept alive not only for your own sake, but because you love mankind, like you love yourself. So,goodnight and have a good week, have a good future.